

# CHRISTIAN STATESMAN

Vol. LXXII

PITTSBURGH, PA., DECEMBER, 1938

No. 4

## "America The Beautiful"

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Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pennsylvania

(From address delivered at the Annual Meeting and Dinner of The National Reform Association, December 6, 1938)

**I**N the history of the world there have been great crises that demanded men who would have the courage to try to salvage from a decaying civilization what was the very best, that truth and righteousness might not perish from the earth. Surely ours is another such crisis time.

Our ideas of patriotism have changed materially from the old flamboyant "twisting the lion's tail", but with the passing of that old emotionalism we seem to have thrown out the baby with the bathwater and nowhere in our land is seen anything to compare with the reckless devotion that is aroused in dictator countries in a false cause. If America is to be made and kept beautiful it is going to require all the thought and consecration and labor and sweat of the whole company of God's people. With the words of "America the Beautiful" as a starting point and with the letters of the word "America" as an acrostic, we look at some of the spots that need to be erased from our national banner.

### I. A—PPRECIATION

"O beautiful for spacious skies, for amber fields of grain,  
For purple mountain majesties above the fruited plain."

Where in the world has the Almighty given a more beautiful land than to America? But the physical beauty is far outdistanced by the gift of His hand in our national history, from the time Columbus was distracted by the flight of birds to turn his prow to the South-West so that the decadent civilization and despotic religion

of Spain should not hold sway in the country we know as the United States; and from the divine guidance of the Pilgrims to the only spot on the Eastern coast that was suitable for a dwelling, down to our day God's hand has been evident whenever His people were willing to follow His guidance.

### II. M—ANHOOD

"O beautiful for Pilgrim feet, whose stern impassioned tread  
A thoroughfare for freedom beat across the wilderness."

Civilization is not in physical comfort, but in the character of men. Carlyle declared that Scotland had the worst constitution and the best government of any country in the world, because of the character of her citizens. What of the manhood of America today? A philosophy is popular that man is not responsible for his character but is merely a cog in a great machine, helpless, so that government owes him a living whether he deserves to live or not. The ideals of honesty have declined; the mania for gambling that has marked every nation in its decadence is everywhere. One mighty maker of manhood is Public Opinion, and for the making of that every citizen is responsible. On a Christian citizen rests the obligation to BE, and to influence others to be.

### III. E—DUCATION

"May God thy gold refine, till all success  
be nobleness and every gain divine."

America does not so greatly need greater intellectuality but greater morality.

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# Seventy-Five Years of National Reform History

J. S. MARTIN, D.D.,

Former General Superintendent of The National Reform Association.

(Delivered at the 75th Annual Meeting of the Association on December 6, 1938, East Liberty Presbyterian Church, Pittsburgh, Pa.)

It was in the year 1863. Our country was in the very throes of the Civil War. Scarcely a home in all the land, North or South, that was not either mourning the loss of loved ones or trembling with fear lest they soon would be. The blood of the youth, the hope of the country, was flowing like water. The North was pitted against the South and the South against the North in what appeared to be an interminable warfare, destined to result not merely in a great loss of human life and property, but even of national existence.

## Xenia, Ohio, Meeting

It was in an hour such as this, when the very life of our country hung in the balances, that a group of God-fearing folk, loyal and devoted citizens of their country and of their country's Lord, whose voices had been heard for years in testimony against the nation's sin of forgetfulness of God and who in their heart of hearts believed that the Lord of nations was visiting our beloved land in chastisement for her sin—it was in an hour such as this that a band of citizens such as we have just described assembled in the town of Xenia, Ohio, for the distinct and definite purpose of thoughtfully, carefully and prayerfully considering the state of the country, with the thought of taking some step or initiating some movement to bring the nation in repentance toward God that His judgments might be stayed and the life of the nation preserved.

On the second day of this gathering—consisting as it did of citizens from seven different States of the Union and eleven different denominations of Evangelical Christians—John Alexander, an outstanding business man of the community and an influential elder in the United Presbyterian Church, read a paper on the subject of "Religion in the Nation" in which the sins of the nation were confessed and great stress laid on the importance of national repentance and reformation. Of course, human slavery was one of the great sins the author of the paper stressed, but a much greater one was national forgetfulness of God, when in the framing of the great charter of our liberties—our

national constitution—God was left out.

Mr. Alexander's paper was referred to a committee—a committee made up of citizens of every State and members of every religious denomination represented in the assembled group—which on the following day approved it in spirit and design and ordered it printed for circulation. Just here it should be said that the substance of that document was to the effect that the crowning, original sin of the nation was its neglect to acknowledge God and His law in its governing charter, that human slavery was one of the many outgrowths of this neglect, that immediate steps should be taken to remedy this fundamental defect of that document which otherwise was highly commendable, and specifying in exact terms how it should be amended.

## Sparta, Illinois, Meeting

Nor is it at all without significance that the very next day after this group in Ohio had adjourned another group of equally loyal and devoted citizens of the country in a distant State, Illinois, with no knowledge whatever of the meeting or action of the group assembled in Ohio, met and passed a series of resolutions pledging themselves "to labor to bring the nation to repentance toward God, and to a faithful administration of the government according to the principles of the word of God." At this meeting an association was organized, one express object of which was to bring the nation to an acknowledgment of the authority of Christ and His law.

## Pittsburgh, Penna., Meeting

Later in the same year a similar meeting composed of representatives of both of the above-named groups, to say nothing of others, met here in the city of Pittsburgh. It was not, however, until January of the following year that a permanent organization was effected in what is now known as North Side, Pittsburgh. Quite naturally, John Alexander was chosen president, with an attorney, Zadok Street of Salem, Ohio, of the Society of the Friends, first vice-president. A long list of officers, representing numer-

ous religious bodies, were also chosen to fill different positions, thus giving to the National Reform Association from its very beginning that unsectarian yet positively Christian character which it has always maintained, even to this very day.

## Presidents of National Reform Association

Following John Alexander came the Rev. Dr. Eddy of Philadelphia of the Baptist Church, then the Hon. Wm. Strong of the Presbyterian Church and Associate Justice of the United States Supreme Court, then the Hon. Felix R. Brunot so well and favorably known as an outstanding business man of Pittsburgh, Pa., and a member of the Protestant Episcopal Church, then Dr. Sylvester F. Scovel for so many years the honored pastor of the First Presbyterian Church in this city and later President of Wooster College, then the Rev. Dr. Henry Collin Minton, at the time pastor of the First Presbyterian Church in Trenton, N. J., and Moderator of the General Assembly of the Presbyterian Church, then the Rev. Dr. T. D. Edgar, at the time pastor of the Second United Presbyterian Church in Wilkesburg, then the Hon. John Vickerman of the Bellevue M. E. Church and leader of the adult Bible class organization of the Commonwealth of Pennsylvania, and now our brother, Dr. R. H. Martin of the Reformed Presbyterian Church. Even the writer was for part of a year chosen to fill this position—to fill a vacant place until the present incumbent was chosen.

But what, you ask, has this Association achieved within the past seventy-five years? To answer that would fill a volume. We can make but the barest mention of a very few of its achievements.

## Literature Produced

1. It has produced a veritable wealth of literature on the Bible or Christian principles of civil government. No other organization in existence has even approached it in this respect. Perhaps the most valuable, certainly the most exhaustive, of all its productions is the Manual on Christian Civil Government, nu-

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## SUMMARY OF ACTIVITIES OF THE NATIONAL REFORM ASSOCIATION FOR PAST YEAR

As covered in reports of President and Treasurer, Chairman of Field, Publication and Finance Departments to Annual Meeting of Association, December 6, 1938

It is fitting that the readers of "The Christian Statesman," whose contributions in large measure sustain the work of The National Reform Association, should have before them in summary form the work accomplished within the past year.

### Sermons and Addresses

A total of about 165. About one-half of these were made by the President of the Association. The remainder by fifteen others, who with one or two exceptions spoke for the Association without financial remuneration. Following are those who made several addresses: Dr. J. C. Broomfield, Hon. Louis E. Graham, Dr. W. A. Ganfield, President of Carroll College, Waukesha, Wisconsin, Rev. H. B. Mansell, Dr. John Coleman and Julius Gilbert White of Tennessee.

The messages dealt with nearly every phase of National Reform. Among the subjects discussed were: Social Redemption; The United States Constitution, Its Excellencies and Defects; The Bible in the Public Schools; The Christian Sabbath; The National Crusade to Stop Liquor Advertising; Crime; Law Enforcement; The United States in a World of International Anarchy.

Most of these messages were before groups of religious leaders—such as General Assembly of United Presbyterian Church, Synod of Reformed Presbyterian Church, Presbyteries and the Synods of the United Presbyterian and Presbyterian Churches, Conference of Church of the Brethren, County Sabbath School Conventions, Leadership Training Classes, Ministerial Associations.

### Summer Conferences

Three day conference at Montreat, North Carolina, in July. Seven addresses by two speakers. Attendance at sessions from 100 to 2,000. Six day conference at Winona Lake, Indiana, last of July, from Sabbath to following Friday, inclusive. Fourteen addresses by eight speakers. Larger attendance than in former years.

### Literature

Amount published this year less than the preceding year on account of publication of 15,000 copies of

"Six Studies on the Day" in preceding year. Three issues of "The Christian Statesman" of 3,000 copies each and the Seventy-Fifth Anniversary Issue of 5,000 copies of 20 pages. Total pages "The Christian Statesman" 172,000; leaflets on liquor 45,000 copies—180,000 pages; other leaflets 10,300 pages. Total pages published 362,300.

Increase in "Christian Statesman" subscriptions in the year, 413.

A much larger amount of literature was distributed than was published within the year—several thousand copies of "Six Studies on the Day", several hundred copies of the booklet, "The Movies Barons and Sunday Movies, practically all the liquor leaflets published, and many leaflets, tracts, booklets on Mormonism, the Bible in the Public Schools, and Gambling. Also a good number of copies of "Manual on Christian Civil Government" by Dr. McAllister.

### Work on Behalf of Temperance

a. Numerous addresses in churches.

b. A three-quarter hour lecture on "Health and Alcohol", illustrated by 105 colored art slides, given before 30,000 youth in junior and senior high schools, under the auspices of our Association, our Association assuming responsibility of compensating the lecturer and meeting other expenses.

c. Publication and distribution of 4 page leaflets (45,000 copies) showing what was spent for liquor in several counties in Pittsburgh, Pennsylvania, area.

d. Taking leading part in the National Crusade to Stop Liquor Advertising sponsored by The National Temperance and Prohibition Council of 25 national organizations of which The National Reform Association is one. President of our Association is this year President of this National Council and Chairman of its Committee having this Crusade in charge. Many addresses made on the Crusade. Many thousands of petitions to Congress signed and sent to Washington. Articles on Crusade prepared for more than 100 religious papers and published in many of them. A score of editors of religious papers interviewed personally. Several trips

made to Washington, Philadelphia and New York, in interest of Crusade.

### Work on Behalf of the Christian Sabbath

In this field we specialize. Challenging messages have been given before assemblages of Christian leaders to give the Sabbath a place of major importance in the educational program of their churches—pulpit, Bible schools, young people and missionary societies—and several thousand copies of our books, "The Day" and "Six Studies on the Day," have been placed in the hands of these leaders for use in this study. Examples: A Sabbath message to 2,000 at Montreat, North Carolina. At Wilkesburg, Pennsylvania, 25 copies of "The Day" presented to pastors, who preached on this subject in May; five addresses in October and November to leadership training group of 240, representing some thirty churches in the Wilkesburg area, to each of whom was presented a copy of "Six Studies on the Day"—all with the purpose of having these leaders introduce this study into their local churches. (Several have already indicated they will do so.) Educational program for Sabbath restoration being carried forward in several counties under direction of county committee, using our smaller book on the Sabbath. The Lord's Day Alliance of the United States is taking 1,000 copies of "Six Studies on the Day."

### County Programs

In several counties in the Pittsburgh area constructive programs dealing largely with the liquor and Sabbath situations are under way—Cambria, Allegheny, Beaver—and are being planned in other counties. Local committees have been set up which cooperate with our headquarters.

### Legislation and Local Option Contests

An off year in this work. Have supported bills before Congress to stop liquor advertising over the radio, in newspapers, magazines, and by other means. Gave assistance in several local option contests

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## THE CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science

Official Organ of

## THE NATIONAL REFORM ASS'N

An organization of Christian citizens  
founded in 1863

Published Quarterly

March, June, September, December,  
at the Association's Headquarters,  
209 Ninth St., Pittsburgh, Pa.

R. H. MARTIN, Editor-in-Chief

WM. PARSONS, Associate Editor

Rates, \$1.00 the year, payable in advance.

Entered as Second Class Matter, July 30,  
1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.

## THE SEASON'S GREETINGS

To the readers of *The Christian Statesman* and all friends of the National Reform cause we extend the Season's Greetings. A Merry Christmas and a Happy New Year to you, one and all.

We appreciate the interest you have taken in our work and the loyal support you have given it. May this Christmas Season bring to us all a new appreciation of this and of every department of Kingdom work, and above all of the Christ—God's unspeakable gift to the world—who is back of it all.

This Christmas Season especially, we should rejoice in a Savior who came into the world not only to save individual sinners but sinful nations as well; a Savior who is able not only to transform and bring into harmony with the will of God, individual lives, but also the organized, institutional life of the world. With the world in the condition in which we find it today, with so much greed and injustice entrenched in the economic and political life of the world; with racial and national antipathies rife; with the emergence of totalitarian states ruled by dictators who demand the supreme allegiance of the total life of all the people, who deny all civil and religious liberty and persecute to the death those who refuse to submit to their dictation, a Savior who is able to transform individual life alone can not meet the world's needs. Only a Savior and a Lord who is able to transform as well the organized life of the world, to overcome racial and national antipathies and to establish justice, right and brotherhood within and among the nations and kingdoms of the earth, can meet the world's needs. In Jesus Christ we have such a Savior, a Savior who is able to save the world in the totality of its life.

For this purpose He came and this purpose He will accomplish. We have the assurance of the Divine Word that one day all "the Kingdom's of this world will have become the Kingdom of our Lord and His Christ." As Christians this is our ground of confidence and assurance in these days that try men's faith. At this Christmas Season let us rejoice that we have a Savior who is able to meet the world's needs.

### PUT GOD IN THE CONSTITUTION AND MAKE OUR NATION GOD-CONSCIOUS

This is the keynote of the message of Dr. W. S. Fleming of Chicago to the 75th Annual Meeting of *The National Reform Association* in which he says the present world situation "is powerful evidence of the need of *The National Reform Association* and its message."

Dr. Fleming for many years was on the Association's staff of workers and gave his time almost wholly to work on behalf of giving the Bible its rightful place in the public schools of the nation. We believe him to be one of the best informed men in America on this subject. He is now pastor of a Methodist Episcopal congregation in Chicago. The following is from his message:

"A sentiment. With half the world gone stark mad and the rest of us running round in circles—this is powerful evidence of the need of *The National Reform Association* and its message. Some Moses leading a crusade to put God into the American constitution, would do more, incidentally, than could be done in any other way to make this nation and its people God-conscious. And consciousness of God is the supreme need of America at this hour. Harp as we may on what we will, unless we get God back into the consciousness of the nation and its people, our nation is doomed, democracy will perish and our civilization will go to the scrap heap. God in the constitution as the first step, the others would follow naturally, the people conscious of God, the nation's family altar restored to every public school in the land with daily worship led by religious teachers, and the Sabbath of rest and worship fully restored over all the land. Thus can America be saved and become the saviour of the war crazed world."

### GREETINGS FROM MRS. LULU LOVELAND SHEPARD

As many of our readers know, Mrs. Shepard over a long period of years was with *The National Reform Association* devoting her energy and her unusual abilities to turning the light on Mormonism, that unAmerican politico-religious system with its teaching of polygamy and its polygamous practices, which is a menace both to our Christianity and our American civilization. She was in the foremost rank of all the many able speakers on the Association's staff in the seventy-five years of its history. She spoke under the Association's auspices in nearly every state of the United States and in foreign countries. To this day we have evidence of the far reaching influence of her work and the permanency of the impressions made by her personality and messages in contributions which still come to our office from persons in every section of this country who heard her messages. She is now residing in Los Angeles, California, where she teaches a large Bible Class in the Westminster Presbyterian Church and is still busy as a bee, filling speaking engagements within easy reaching distance from her home. Following is her message:

2256 Cambridge Street  
Los Angeles, California  
December 2, 1938

Dear Dr. Martin:

Your letter reached me just as I was ready to leave for my appointment in Monterey Park and I hasten to send my greeting to *The National Reform Association*, its members and friends on this, the 75th Anniversary, with my deepest regrets that I can not be present to help you celebrate this mile post of three-quarters of a century of achievement.

What great years it has been and what an array of gifted men has led in planning for the protection of the home, the church and the nation.

I spent fourteen of the very happiest years of my life in the work of our Association and always recall with joy and satisfaction the splendid support that was given me by our officers and board. No matter how difficult the work, I always felt confident that those at the home base were praying for me and I could take a fresh grip on God and go ahead.

May the richest blessing of our Heavenly Father be yours at this anniversary time and may the future years be filled with new accomplishments and added victories.

Yours in the Master's service,  
Lulu Loveland Shepard.



## Message from Dr. William Parsons to Annual Meeting

(Dr. Parsons, Associate Editor, and formerly Editor of "The Christian Statesman," gave full time service to The National Reform Association for a period of years, and for a much longer period was actively identified with it. He is a worthy living successor of the great men of the past who were the leaders of this movement in their generation.—Editor.)

### To The Officers

Members and Friends of  
The National Reform Association,  
Greetings,

It is a matter of considerable regret that I am unable to be with you at this Annual Meeting of the N.R.A. but distance, age and finance make it impossible. However I am with you in heart and purpose as much as ever I have been during the thirty-five years of my connection with the Association.

During those years I have observed the growth of the Association from a small force which had but rented desk room and a single office secretary to a working organization which employed a score of speakers, writers, secretaries and stenographers and have seen it shrink again to its present force. This has of course been partly economic but its chief cause has been the change in popular attitude toward reform work.

I have also noted three trends in connection with our work. The first has been an increase of popularity for the fundamental idea of the Association which is the supreme authority of Jesus Christ over every nation whether it is acknowledged or not. More people hold that view than did forty years ago.

The second one is that there has been a decrease of interest in the more practical matter of the method of descent of that authority. How it is to become a working principle in governments? How it is to be placed on its wheels and made to run among men, are questions that are almost completely ignored.

Both of these trends have kept pace with the growth of the idea of the immanent second coming of Our Lord. With that has grown the belief that His kingdom will be established only when he is here in bodily visible presence.

From these observations I have come to four conclusions:

1. There is more vital need for emphasis upon the methods of bringing the nation into the kingdom of Christ on earth by voluntarily acknowledging the supremacy of His authority and orienting our governmental function with such a national confession.
2. There should be a more profound

study of the book of Revelation, especially those parts of it which deal with the present. This would I believe avoid worn out controversy and be a guide to us in our present work for the Kingdom of Christ. The promised blessing to those who read and heed these predictions would be greater today than they ever could have been in the past.

3. Special emphasis should be laid upon the analysis of the various spheres in which every man lives. Insistence should be laid upon bringing them all under the authority of Christ. One of the weaknesses of present day Christianity is that so many of its adherents can be Christian in some spheres of life, materialists in another, pagan in a third and secular in a fourth without having the integrity of their Christianity called into question or challenged for inconsistency. The call for a complete and consistent Christianity should be loud and clear.
4. The Association should be made more special in the scope of its activities. For the advancement of the great idea of the Association breadth is not as important as a cutting edge. A workman may deal heavier blows with a sledge hammer but he can cut through resistant materials faster with a tool with the right cutting edge. A measure of popularity may be attained for the Association through the advocacy of subordinate issues but in the end the principle issue is retarded and obscured. Any one of them that can be mentioned, has already other organizations which are devoted to their promotion.

*The National Reform Association* has one central idea and it is true as Lord Lytton wrote:

"He who seeks one thing in life and but one  
May hope to achieve it before life is done.  
But he who seeks all things where ever he goes  
Only reaps from the hopes which around him he sows  
A harvest of barren regrets."

It is my hope and prayer that wis-

dom may be given to you who are gathered together in this annual meeting where the policies of the Association are to some extent determined, so that you may direct its affairs to the success of this enterprise into which I have thrown so much of my spare time and energy during practically all of my active working life.

Your friend and fellow laborer for Christ.

WM. PARSONS.

## Summary Activities of N. R. A.

(Continued from page 3)

on Sunday movies—addresses, literature and counsel.

### Cooperation with Other Organizations

It is our policy to cooperate with other organizations laboring in the field of reform. Chief among those with whom we cooperate: (a) The Pennsylvania Federated Legislative Committee composed of representatives of 14 organizations functioning in Pennsylvania. Cooperate in matters of legislation relative to liquor, the Sabbath, gambling. Quarterly meetings. Our Association always represented by one or two persons. (b) The National Temperance and Prohibition Council, which meets each year in Washington, D. C., a clearing house for most of the temperance organizations of the country. Our Association always represented and for ten years past has been represented on executive committee. (c) Also work in close cooperation with the Woman's Christian Temperance Union and other groups.

### Seventy-fifth Anniversary

Marked by attention given it in our literature and platform messages. Special issue of "The Christian Statesman" referred to above. Special messages at the annual meeting of the Association.

### Finances

All the above work (and more) with the expense of an office, salaries, travel, printing, postage, was done at the amazingly low cost of \$6,789.67, as was shown by the Treasurer's report. This money was raised by letters of appeal, by personal solicitation, an offering taken in the majority of the congregations of the Reformed Presbyterian Church, and a comparatively small amount by offerings taken at meetings addressed by National Reform speakers.



## ASSOCIATION ACTIVITIES

Rev. H. B. Mansell represented The National Reform Association at the meeting of Pennsylvania Federated Legislative Committee at Harrisburg on November 30th. At this meeting officers for the coming year were elected and changes in methods of procedure were made which should add greatly to the effectiveness of the meetings and work of the Federated Committee. A meeting of the Temperance Committee is to be held in Johnstown between Christmas and New Years at which proposed changes in the present liquor laws of Pennsylvania to improve the present deplorable situation will be considered. Both Dr. R. H. Martin and Rev. H. B. Mansell expect to attend this meeting.

On October 13th and 14th, Dr. Martin attended and presided at an Executive Committee meeting of the National Temperance and Prohibition Council in Washington, D. C. At this meeting the date of the annual meeting of the Council was fixed for Wednesday and Thursday, January 18th and 19th, 1939. The Council will convene at 10 A. M. in the chapel of the Methodist Building. A strong program for five sessions has been prepared. One full session is given over to consideration of the National Crusade to Stop Liquor Advertising which is the special project undertaken this year by the Council. This annual meeting is attended by about 100 persons representing the 25 national organizations of the Council who come from all parts of the United States.

The leaflets published in October, showing the amount spent for liquor in Beaver and Allegheny Counties, and also in the State of Pennsylvania, and other startling facts (one of these, that from two and one-half to three dollars is spent for liquor for every one dollar that is spent for the education of the boys and girls in the public schools) have created a wide interest, and are making an impact upon public sentiment on this liquor issue. These leaflets have been distributed widely throughout the two counties named above. We have had communications and inquiries concerning them from schoolmen in other sections of Pennsylvania and even outside the state.

Among the addresses recently made by the President of The Na-

tional Reform Association are the following: before the Synod of the United Presbyterian Church's meeting in Pittsburgh, ten congregations of the Reformed Presbyterian Church in the Pittsburgh area in connection with the taking of an offering for the cause of National Reform in the congregations of this church, and five messages on the Sabbath, given on five consecutive Thursday evenings before the leadership training class of 240 members, of the Wilkesburg district of the Allegheny County Pennsylvania Sabbath School Association. A copy of "Six Studies on the Day" was presented to each member of this class, with a view to having the study of the Sabbath introduced into the educational program of the local churches, some of which have already indicated their purpose of doing so. It was through the good offices of Mr. Frank H. Davis and Mr. E. C. Young, President and Vice President respectively of our Board of Directors, that arrangements were made for giving this series of messages on the Sabbath, and they together with Attorney W. J. Aiken, another member of our Board, all of whom live in the Wilkesburg area, secured sufficient funds to make possible the giving of these books and this service.

In recent months the Beaver County Committee of The National Reform Association has been active in carrying forward a county program on behalf of Temperance and the Sabbath and securing funds to make this program possible. The budget calls for a minimum of \$600.

Among the members of the Committee who have been giving assistance in the raising of funds are: Rev. W. W. Willis of New Galilee, Rev. W. W. Orr, Mr. C. B. Metheny and Mr. Floyd Atwell of Beaver Falls, Rev. W. F. Rotzler of New Brighton, Mr. W. A. Bliss of Beaver, Rev. H. P. Smith of Aliquippa, and Dr. W. W. McKinney of Ambridge.

This Committee sponsored the illustrated lecture on "Health and Alcohol" by Julius Gilbert White which was given in the high schools throughout the county the first ten days of November and in which 10,000 of the county's youth were reached with this illuminating message giving these young people through ear-gate and eye-gate, the truth about alcohol. So well pleased with this lecture were the school

superintendents and principals that a number of them had Mr. White to return, on their own responsibility and at their own cost, to give a lecture of like character on Tobacco. In addition to his high school messages numbering 17, Mr. White gave his lecture on "Health and Alcohol" at five public meetings in the county.

The National Reform Association arranged this fall with Julius Gilbert White of Madison College, Tennessee, to come to the Pittsburgh area to give his illustrated lecture on "Health and Alcohol" in high schools. Mr. White has made a life study of this subject, gives all his time to this work and each year reaches hundreds of thousands of young people in our public schools throughout the United States with this most illuminating message. His lecture is illustrated with from 105 to 150 colored art slides, the best we have ever seen.

Mr. White began on November 1st in Beaver County where, as stated above, he reached 10,000 high school students with this message. Then he came to Allegheny County where our Association arranged for him to speak in the following high schools: Wilkesburg, Wilmerding, Swissvale, Turtle Creek, Penn Township, Verona, Oakmont, Etna, Bellevue, Sewickley, McKees Rocks, Greentree. In addition he also spoke at public meetings in the Third Presbyterian Church and the Primitive Methodist Church in Pittsburgh, in Oakmont and Greentree.

In Washington County this message was given in high schools in Monongahela, Canonsburg and vicinity, McDonald and Hickory, and at a number of public meetings. Dr. Kate McBurney of Canonsburg and Rev. Ross M. Haverfield of Monongahela, gave valuable assistance in arranging the Washington County meetings.

Mr. White finished his work in this area on December 8th. Within this period of five weeks and two days he reached in his 55 messages, over 30,000 people, more than 95 of whom were young people under twenty years of age.

We believe this to have been an effective piece of work for Temperance, and are glad The National Reform Association sponsored these lectures and assumed the financial responsibility of putting the project across. Very few schools had funds available for lectures of this character. We had to raise the necessary funds by personal solicitation and letter.



## Seventy-fifth Annual Meeting of The National Reform Ass'n

On account of our limited space report of this, one of the best annual meetings in many years, will necessarily be very brief. Two of the addresses given at this meeting will be found in this issue of *The Christian Statesman*. It was held on the afternoon and evening of December 6th in the beautiful and spacious East Liberty Presbyterian Church, Pittsburgh, Pennsylvania, in reality a cathedral.

The devotional service opening the afternoon session was conducted by Rev. D. H. Elliott, D.D., Pastor of the Central - Pittsburgh Reformed Presbyterian Church. Following this the annual business meeting was held at which reports of the year's work were given by the President of the Association, the Secretary of its Board of Directors, and the various committees of the Board. A summary of the year's activities will be found elsewhere in this issue. Nine directors whose terms expired were re-elected for a period of three years. New members elected to fill the unexpired terms of three deceased members of the Board are as follows: Rev. W. W. McKinney, D.D., Ph.D., Pastor of the First Presbyterian Church, Ambridge, Pennsylvania; Rev. W. F. Harkey, D.D., Pastor of the Third Presbyterian Church, Washington, Pennsylvania; and Attorney Robert J. Dodds, Pittsburgh, Pennsylvania.

Mrs. A. F. Leonhard, President of

the Allegheny County Woman's Christian Temperance Union, gave a most informing and practical address on "What Can Pittsburgh Do to Promote the National Crusade to Stop Liquor Advertising?" Rev. J. S. Martin, D.D., for sixteen years General Superintendent of *The National Reform Association*, surveyed the seventy-five years' history of the Association, in an interesting message on what has been achieved in this period part of which will be found in this issue. Rev. William L. Mudge, Executive Secretary of the Pennsylvania Council of Churches, brought the greetings of his organization and spoke briefly on the necessity of meeting efforts now being made to have the government subsidize parochial and private schools. A memorial service for deceased members of the Board of Directors was conducted with Mr. Frank H. Davis, chairman of the Board, in charge. Rev. James Best, D.D., paid tribute to Rev. R. A. Hutchison, D.D., LL.D.; Mr. S. K. Cunningham to Dr. J. Freeman Guy; Dr. R. H. Martin to Mrs. Ella M. George and Mr. Davis to Mr. John W. Alexander.

At 6:30 o'clock in one of the dining rooms of this church a fine turkey dinner was served to a company of one hundred officers, members and friends of *The National Reform Association*. Attorney John G. Buchanan, an honored elder of this church,

as toastmaster, presided with dignity and grace and introduced the speakers with appropriate remarks.

An half hour was spent in listening to brief and interesting messages on "Outstanding National Reform Leaders, 1863-1938." Attorney W. J. Aiken spoke of outstanding statesmen closely identified with *The National Reform Association* such as Justice Strong of the United States Supreme Court; Rev. S. E. Greer, D.D., Pastor of the First Reformed Presbyterian Church, Philadelphia, of the editors of *The Christian Statesman*, the Association's organ which has been published continuously since September, 1867, and of its contributing editors; Dr. M. M. Pearce, President of Geneva College, Beaver Falls, Pennsylvania, spoke of prominent educational leaders and preachers who had been prominent in the Association's work and Dr. R. H. Martin of prominent business men identified with it.

\* Following this the address of the evening was given by Dr. C. J. Williamson of the faculty of Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pennsylvania, on "America the Beautiful," a portion of which appears in this issue. The prolonged applause which followed was evidence of the high appreciation of this message by those who were privileged to hear it.

### Seventy-five Years of National Reform History

(Continued from page 2)

merous editions of which have been published, setting forth the Scriptural, philosophical and historical basis of the movement for the Christianization of our national life; a full score of studies on Christian citizenship; anywhere from ten to twenty score of books, booklets, tracts, leaflets, commission reports, etc., etc., discussing great moral problems in the light of the Christian principles of civil government; and last but by no means least the continuous publication of its official journal, "The Christian Statesman," for more than seventy years, or to be exact, since 1867, for the propagation of these principles. In all of these the Association has reduced to a science the teachings of the Word of God in relation to nations.

### Messages from Pulpit and Platform

2. It has promulgated far and wide these same principles, especially in their application to the great moral problems of the age, in the pulpit and on the public platform. Literally, hundreds upon hundreds of conferences, conventions and institutes—local, district, State, national and even international—have been held from Coast to Coast and from the Gulf to the Great Lakes, to say nothing at all of the countless personal interviews, sermons preached and addresses delivered before church courts, in colleges, universities and theological seminaries and at great Chautauqua assemblies, such as Winona Lake, Ind., Montreat, North Carolina and Chautauqua, N. Y. Moreover, it has sought to have these principles embodied in our national and State fundamental laws. Amendments to this effect have been introduced on numerous occasions, hearings on the same conducted and in not a few instances wide publicity given

these hearings. Christian recognitions have been secured in some State constitutions, rulings against the reading of the Bible in our public schools modified and legal safeguards for such reading secured in no fewer than a dozen States, Sabbath laws safeguarded in not a few instances, and the efforts of secularists thoroughly to de-christianize our nation checked in scores of instances.

### Impact on Thinking of Leaders

3. It has made a perceptible impact on the thinking of the Christian leaders in our country. At the outset of this movement there were not a few earnest men, men of deep-seated convictions and oftentimes of great influence who honestly feared that the embodiment of these principles in fundamental law would infringe upon the rights of conscience, interfere with personal liberty and, above all, lead to a union of church and state. Whereas to-day you can scarcely find a thoughtful, intelligent Christian man or woman



of note in any walk of life who entertains such a fear. And unless we very much mistake, the National Reform Association deserves the chief credit for having wrought this change of mind and heart on the part of our Christian leaders.

#### Support of Moral Reforms

4. It has enhanced all great moral reform movements by using the reforms advocated as pegs on which to hang the discussion of the Christian principles of civil government. It can be said without hesitation, and with no fear of successful contradiction, that those who devote their lives to the advocacy of individual moral and social reforms find no more ardent supporters than National Reformers. And why? Because these latter look upon the evils that the former seek to eradicate not merely as evils but as sins, great national sins, sins which provoke the wrath of the Lord of nations, sins which call for His judgments, sins which must be nationally repented of and forsaken. National Reformers are not content to deal with this, that or the other individual sin merely, but insist on dealing with the nation as a sinner. They seek to bring the nation, as such, to God as the most effective means of ridding it of all its evil habits—or sins as we have said—just as the bringing of an individual man to Christ is the most effective if not indeed, in the last analysis, the only way of making certain that he will forsake all his evil habits never again to indulge in them. Thus logically, even naturally, National Reform includes all other great moral reforms.

#### "America The Beautiful"

(Continued from first page)

Formerly our schools taught standards of morals, without which we can have no common life. Today there is a tendency to urge the immature youth to think out and decide his own moral standard, which is not a private matter but which affects the whole civic body. Under guise of freedom of speech professors of attractive personality impress plastic and worshipping minds with ideals that undermine all religion and morals and society, but if one dare teach Christianity he is deprived of his vaunted right of freedom of speech. The President takes his oath on a Bible, but the Bible is so dangerous for FUTURE presidents that they are not permitted to study it in school.

#### IV. R—ESPECT FOR LAW.

"God mend thine every flaw,  
Confirm thy soul in self-control,  
Thy liberty in law."

Without law there is no possible liberty. Where law is enforced life and property are safe, and only there. A Christian must make of himself a universal standard and make of himself as a citizen what he feels every citizen should be. The worst enemy of protective law in America is the liquor business which has always defied and broken law, but now has gone "respectable" and the government has gone into the debauching business, so that every citizen, whether he likes it or not, is a liquor-dealer. The voters who, under government pressure, voted it in are responsible for the moral disaster that has followed.

#### V. I—NSTITUTIONS.

"O beautiful for patriot dream that sees beyond the years

Thine alabaster cities gleam, undimmed by human tears."

In our political institutions we rightly ridicule many of our politicians, yet we elected them! Selecting and voting for proper candidates is as important as fighting for the flag. Guarding our democracy against communism and fascism where the individual exists only for the theory or the state is a primary duty today.

Our legal institutions are in peril through the law's delays and miscarriages, through pardoning of criminals by political influence, as well as by the refusal of good citizens to serve on juries and the tendency of jurymen to vote by prejudice or sympathy instead of by law.

Our economic system is in peril through the paternalistic attitude of the government, appealing to people's fears instead of to their self-respect, promising social security whether business rises or falls, granting special privileges to certain classes instead of insisting that every class have equal rights and rules with every other class and the public welfare is superior to any special privilege.

Our domestic system is falling into decay through wrong ideas of marriage and the ease with which divorce is procured. Leaders are trying far harder to justify divorce than to prevent it.

Internationally, because of the false peace at Versailles, the world is a madhouse and our government is trying to saddle an impossible tax burden on a tax-weary populace to prevent possible wars, and to arm to the teeth so as to make war inevitable. Not pacifism, but only armament that is absolutely necessary, is our ideal.

#### VI. C—OPERATION.

"America, America, God shed His grace on thee  
And crown thy good with brotherhood, from sea to shining sea."

We are a conglomerate race, and anyone who seeks in any way to create racial barriers is a traitor to his country. Children of every race meet in school and on the playground, and learn race prejudice only when taught by their elders.

#### VII. A—TTITUDE TO GOD.

"God shed His grace on thee."

Everything else has been tried for the recovery of the country but religion. The prosperity of a nation depends primarily, not on economic theories, but on right relation to the divine law. The country needs the touch of an outside power to restore sanity and peace. But Christian principles will not work themselves. Each citizen is a corpuscle in the bloodstream of the nation and each must play his part or the nation suffers. If the Christian people were in earnest and united they could blot out every stain on our national flag. Only when the Cross of Christ rises above business, society, the home, politics, everywhere will America be made beautiful, the land of the free and the home of the brave.

#### NO SABBATH

By ROSE PASTOR

The world is tired because it has no Sabbath,

Wearied of all the work and all the play

In all the week; in all the long days seven,

It keepeth not one holy, quiet day.  
The Sabbath catcheth work-day like a fever,

Or filled with play which leaves the very soul

A tattered, ragged garment that the Weaver

Gave and bade us keep it ever whole.

The world is tired; yet it pauseth never,

Pauseth ne'er to contemplate or pray,

Hies to ballet, ball and concert, never Heeds the Holy, or the Sabbath Day.

World! thou resteth not nor knoweth quiet;

Soul and body suffereth quick decay,

Tired thou art because thou hast no Sabbath,

O World grown weary—keep the Sabbath Day.